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Continuing Latin Notes

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THE POSSIBILITIES OF OUR LATIN COURSE IN THE LIGHT OF OUR NEW NEEDS

By MILDRED DEAN

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The Commission on Secondary Schools has formulated four needs of youth today. If we are to found our work on the basic ideas dominating our world now, we must listen to such formulas as these, and ponder long over their implications for us in our daily round.

1. Youth needs a way to come into the economic life of today, he needs to know that his studies are valid and worth something to him in his place in the world; if there is no actual vocational value, there must be value for understanding life better.

2. Youth needs social recognition, reception into society as a whole, reception into the services that used to be rendered by neighbors to one another in the volunteer fire department, in nursing the sick, in the town baseball team and the church sociable; the sense of belonging to the group must be saved, that satisfying sense of belonging and of usefulness.

3. Youth needs help in the gradual emancipation from the rigid guidance of family and social usages of early life, from the ideas of the group, and the ideals of an outworn stage; he must make the transition logically, reasonably, without failure or bad behaviour.

4. Youth must be initiated into democratic procedure in learning the American ideals of the worth of the individual, the reciprocal relation between the individual and the group, and the resolution of conflicts by conference and experimentation rather than by strife.

These needs seem so far from a Latin classroom of the old type that we can hardly blame elderly administrators and educationists for saying, "Latin must go out of the picture at once!" They remember Latin as pages of paradigms in columns to be memorized; they never had a glimpse of Latin as a way of expressing thought and as an illumination of English.

But "Curriculum is subject matter plus approach." The answers to our difficulties lie along the path of changing our approaches to our work. The curriculum that is being organized today does not include language, although language is undoubtedly its most necessary tool. There is yet time for us to shape our ideas and change our practice, with these needs in mind. If we sincerely believe in the value of our subject matter, we will spare ourselves no pains to keep it in the curriculum.

The key to the whole situation lies in our acceptance of these needs of youth as the basis of our responsibility while helping young America learn words and language through the Latin tongue. If we are time servers and hirelings we shall deny that we have any responsibility beyond rules and

declensions and conjugations. If we can realize that all the adults of these United States are collectively and individually responsible for all the young people through adolescence, we shall weave these ideas expressed in the "needs of youth" so thoroughly into the warp and weft of our thinking that not one habit of our old-type classes will remain.

Let us look at each "need" somewhat in detail to see how it may subtly change our approach.

First, the need of relating our work to getting a living. We must keep ever in our minds and before our pupils the idea that words are the way of understanding people, so that one may catch their meaning and work with them. We should never meet the difficulty of a forgotten word without trying to connect it with English. We can link almost every English grammatical blunder with the simpler and more logical Latin; among these are the relative pronoun in the wrong case, "these kind" when we are learning the agreement of adjectives, dangling participles (the bane of English teachers). We must use specimens of English words and allusions out of the morning paper, never the same twice, always the newest and latest samples. Where else save in the works of Caesar and Cicero can we see the noble sentence that can be developed when we are fitting parts of an idea together? A sentence out of a current speech in defense of some exciting question of the day shows how English in its fervent moods copies the Roman periods.

Second, the need for social recognition, for the feeling of belonging. This is perhaps the most urgent of all these needs. Some simple resolves on the teacher's part can begin to foster it. Resolve never to say one word that some pupil can say! Resolve never to make a correction, but get some other student to ask a question that will bring a change where there was a mistake! Work with your class into what is new, giving chances for questions (and privately scolding yourself if questions do not come; but keep on trying, you will succeed). Make all your tests unprepared tests, challenges of the language on the spur of the minute. Sometimes have them corrected immediately by their own writers and let pupils tell upon what they need to work. By these tactics make pupils listen to each other and join in the guiding of each other over our strenuous path. It is thus that we build up a sense of comradeship in class, the feeling that we are all thinking along one line, each one contributing when he can.

Third, emancipation from the rigid guidance of family and social usage by a logical and reasonable transition, without failures and bad behaviour. Here again, our eager consciousness of this problem will color all our relations with the pupils. The school children of New York had a radio program "How to know and face the realities of life," and another one called, "Problems of parents and children." Young people are alive to these questions, as children of a decade ago were never expected to be. If we accept the responsibilities of sharing their doubts and queries, then even the word derivations in our classes, the side glances at allu-

sions to current events, the comments that come with mythological stories, will be colored by our new attitude.

Our sympathetic responsibility in understanding their difficulties will show itself in subtle ways. As we awaken interests in their lives, we shall show the shaping of purposes from those interests. Let us manage our classes so that the children make suggestions as to "next steps," "needed summaries," or "needed reviews." They must sincerely feel that they share in the direction of the work and that their suggestions are worth while and are accepted. Their sense of responsibility grows as they feel their ideas respected and used.

Fourth, initiation into democratic procedure, into the consciousness of the worth of the individual and his value for the group. There is no more promising field for the development of this attitude than a Latin class; no other content material is even half so valuable for its development. The elements used—words, endings, relationships in a sentence—are so small, so concrete, so definitely the same for everybody, that our opportunity is unparalleled. How can anybody think that a class in civil government or history can compare for this purpose with a class in Latin? The ideas in the "social studies" are so far beyond these adolescents, the words so shadowy in meaning to them! The very facts are collected by somebody else, stated by somebody else! But in Latin we can work together from obvious facts limited in number and unmistakable in content, getting an idea and restating it in our own language, correcting one another by courteous questions.

The essential process of democracy is the pooling of intelligence in the solution of common problems. The method must be open discussion that issues finally in action decided upon by the majority. This concentration of intelligence on common problems is education in its finest and highest form; it is the comparing and exchanging of points of view. It causes people to think together, to study one another's ideas, to change themselves by knowledge of the experiences of others. The teacher's place in education so considered is to point out needs and suggest policies and ends worthy to be sought. He "opens the minds of citizens" to questions and possibilities which they had not dreamed of before.

Reforming ourselves is our most difficult task. But if we begin gently, yet with ardent determination, it can be done. The modern curriculum without language will fall of its own weight. It is dependent at every stage, in every aspect, upon meanings of words and statements of relationships. Rigorous practice in language alone—the Latin language—can give power to deal with such material. As soon as we leave our mechanical pages of paradigms, and our collections of grammar terms unknown to pupils, there becomes apparent at once the value of our content for teaching combinations of ideas and reasoning on the spur of the moment. If we can reform ourselves, the educational world is ours!

THE INFLUENCE OF GREECE AND ROME ON THE MAKERS OF THE AMERICAN CONSTITUTION

BY R. A. AMES AND H. C. MONTGOMERY
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In the year just past, the administration and the Supreme Court of our country have come into disagreement. Because of this most of us have decided that one or the other of these governmental units has assumed too much power. A member of the Constitutional Convention, were he alive today, might be less disturbed. He could argue that they are *meant* to disagree; for the basic principle of our governmental system is that of check and balance through a division of power among our legislature, administration, and judiciary. Fundamentally, then, our discussions should center around this principle—its purpose and its efficiency.

A full understanding of this principle must include its origin. In an article in *The Classical Journal* for October,

1934 (XXX, 19-27), the present writers tried to show that the concept of a threefold division of power stems from the Roman governmental system as described by Polybius. Our argument can be summarized as follows: The members of the Constitutional Convention of 1787 were well educated in classical languages, literature, and thought. They drew upon ancient and modern political theory. Polybius, from his observation of the Roman Republic, stated the theory of the triple balance and antagonism of governmental functions. In Rome this balance was achieved by the existence of consuls, the senate, and the tribunes—that is, by the administrative and two legislative groups. The judiciary was not included; but it was the tripartite division, whatever its make-up, that impressed Polybius. From their own observation of the Republic and from Polybius the "Constitutional Fathers" may well have been acquainted with this theory. And whether this is true or not, they could not have failed to note the theory in Montesquieu, the oracle of political ideas in their time. It has been suggested that they and Montesquieu both took the theory from Locke and from the English Constitution. But the English government and the doctrine of Locke both omitted the judiciary as a powerful function in government. In the American Constitution, in the theory of Montesquieu, and in the practice of the Roman Republic, the judiciary is very strong—although in Rome it was not a separate unit in the tripartite balance so distinctive of that government. It seems likely, then, that the members of the Convention took the basic theory of the Constitution from Montesquieu, and that Montesquieu drew this same theory from his knowledge of the Roman Republic which he had, as we endeavored to show, got from the historian Polybius.

To trace the movement of this theory from Polybius to Montesquieu to the American Constitution is interesting, but in itself unimportant. The transmission of dynamic ideas from one civilization to another is very important. Such a process is, of course, made possible only by a study of the language and literature of the earlier civilization. In our earlier article we showed how frequently the "Fathers" referred to Rome throughout the Constitutional Convention, and we indicated the classical education which lay behind these references. In this article we should like to describe more fully the education of the dominant figures in the Convention, and, also, to give a similar account of their knowledge of Greek government.

Most of the references to Greece in the Convention appeared in the arguments in which states' rights were opposed to a strong central government. James Bryce says in *The American Commonwealth* that "the nearest parallels to such a Federal Union as that formed in 1789 were then to be found in the Achaean and Lycian leagues." These, along with the Amphictyonic Council, were alluded to as examples of the strengths and weaknesses of a union of states. From *The Records of the Federal Convention* we give the following digest of references to Greece:

Vol. I, p. 112. George Mason said that military strength grows out of democracy because men will fight better *pro aris et focis* than for a prince. See how the little Greek republics resisted and usually beat the Persian monarchs.

P. 135. Madison gave examples of oppression where there was, in Greece and Rome, government without any direct election by the people.

P. 143. Wilson said that state governments were not swallowed up by the general government under the Amphictyonic Council and the Achaean League.

P. 317. Madison, discussing the tendency of parts to encroach on the whole, "reviewed the Amphictyonic and Achaean confederacies . . . tracing their analogy to the United States in the Constitution and extent of their federal authorities, in the tendency of the particular members to usurp on these authorities and to bring confusion and ruin on the whole."

P. 319. Madison showed how states' rights made corruption by foreign powers easy, and cited the fatal intrigues among the Amphictyonic confederates by kings of Persia and by Philip of Macedon, among the Achaeans first by Macedon, then by Rome.

P. 326. Madison said that states' rights destroy unified action in war: Philip of Macedon ruined the Amphictyonic Council.

P. 343. Wilson, urging the necessity of two branches of the legislature, said that there was no proper model in other confederacies: the Amphictyonic and Achaean were formed in the infancy of political science and were defective.

P. 348. Wilson spoke of the short life of loose confederacies: the Amphictyonic Council and the Achaean League were instituted in the infancy of the Greek republics, and lost their power as the republics grew strong.

Vol. II, p. 370. Mason, in discussing the evils of the traffic in slaves, mentioned the dangerous insurrections of slaves in Greece and Sicily.

P. 371. Pinckney said that if slavery be wrong, it is justified by the example of all the world, and cited Greece, Rome, and other ancient states.

P. 372. Dickinson said that Greece and Rome were made unhappy by their slaves.

And Gouverneur Morris, in two speeches before the Senate in 1802, warning against divisions in the government, told of the ruin of Greek republics by demagogues, of the ruin of the Amphictyonic Council by Philip of Macedon and by Rome.

It is obvious that the men who made the above statements had been educated in the classics. George Mason, though he did not go to college, was under the guardianship of his uncle, John Mercer, who had one of the best private libraries in Virginia. Gouverneur Morris graduated in 1765 from King's College (now Columbia University); Latin and mathematics were his favorite studies. John Dickinson was tutored in the classics by William Killen, later Chief Justice and Chancellor of Delaware; a biographer states that "it would be difficult to over-estimate the power which [his] style, derived from . . . a 'dead language,' enabled him to exercise in political controversies." Madison attended the College of New Jersey (now Princeton University). James Wilson attended the Universities of St. Andrews, Glasgow, and Edinburgh; he became a Latin tutor in the College of Philadelphia.

And it is most significant to note that these men, who were educated in the classics and used their knowledge in the Constitutional Convention, were dominant in the making of the Constitution as it was finally adopted. The strongest personality concerned was Madison, leader of those favoring a strong central government, known as the master-builder of the Constitution. Mason framed the Virginia Declaration of Rights, basis of the first ten amendments to the Constitution. Morris debated in the Convention more than any other member. Dickinson is known to have taken a very active and useful part in the convention. And James Wilson, a member of the important committee of detail which prepared the draft, was, with the possible exception of Madison, better versed in political science than any other member of the Convention. James Bryce thought him "one of the deepest thinkers and most exact reasoners in the Convention, in the first rank of political thinkers of his age."

These five men were much more influential in the making of the Constitution than any five others one might choose. It was probably not a coincidence that they were also the five best educated in classical languages and literature, and most familiar with Greek and Roman political institutions.

A CORRECTION

We regret very much an error which crept into Mr. A Bruderhausen's advertisement on page 11 of the October issue of THE CLASSICAL OUTLOOK. Instead of "the Roman Camp at Salzburg" read "the Roman Camp at Saalburg."—L.B.L.

A CLASSICAL CLUB CONSTITUTION

CONTRIBUTED BY ARTHUR G. MADDEN

St. Peter's College High School, Jersey City, N. J.

(Note: This is the constitution of the "Laticlavi," the classical club of St. Peter's College High School. Other clubs may find it helpful.)

Instituta et Leges

Haec sodalitas condita est ut socii ampliorem scientiam usumque linguarum Romanorum et Graecorum et morum illorum assequantur.

Lex Prima

Pars Prima: Instituuntur socii senatores. Habeto unusquisque senatorum unam sententiam.

Pars Secunda: Senatui mandantur omnes potestates legum dandarum.

Pars Tertia: Habeto senatus solam potestatem iudici exercendi in magistratu movendo. Cum alteruter consul accusatus erit, praesto iudicio alter consul. Condemnator nemo nisi a tribus duae partes sociorum qui aderunt de hac re inter se consentient.

Pars Quarta: Si quis conventibus afuerit plus bis ex ordine vel plus quater anno, ne diutius esto ille socius.

Pars Quinta: Maior numerus sociorum esto satis ad leges sanciendas.

Lex Secunda

Pars Prima: Magistratus sunt duo consules, unus censor, unus scriba.

Pars Secunda: Designantur magistratus in conventu primo cuiusque anni. Eliguntur ac creantur in secundo conventu. Gerunt munus totum annum.

Pars Tertia: Mandantur consulibus administrandi potestates. Habeto uterque consul primum imperium semestre.

Pars Quarta: Sunt singulae sententiae singulis consulibus; si autem sententiae sociorum pariter divisae erunt, consuli qui praesidebit sunt duae sententiae.

Pars Quinta: Consul qui praesidebit habeto potestatem omnium consiliorum eligendorum.

Pars Sexta: Si consul primus aberit, praesto alter consul.

Pars Septima: Si quis munere non functus erit vel legibus non paruerit, habeto censor potestatem illius socii movendi.

Pars Octava: Referto scriba in tabulas omnia acta. Referto autem nomina sociorum qui absint.

Lex Tertia

Ut haec instituta et leges emendentur, necesse erit emendationem rogare. Si emendatio placebit tribus ex quattuor partibus sociorum qui duobus conventionibus ex ordine aderunt, fiat emendatio.

* * * *

Facta in conventu, omnibus sociis consentientibus, ante diem XVI Kalendas Maias anno Domini millesimo nongentesimo tricesimo septimo, et anno quinquagesimo nono post conditam scholam maiorem Collegi Sancti Petri.

In testimonium cuius rei nomina inscripsimus chirographis nostris.

(The names of the student members of the club are then signed to the document.)

MUNICIPAL GOVERNMENT IN THE ROMAN EMPIRE

BY ALLAN C. JOHNSON

Princeton University

(An abstract of a lecture delivered before the New York Classical Club on February 19, 1938.)

Julius Caesar proposed to found a colony at Urso, near Munda, where he had won his victory over the forces of Pompey. The charter for the town was found in rough draft among his papers and was published without revision by Antony. The document is important not only for municipal

history, but also as a concrete example of Caesar's political philosophy.

His model for the constitution of Urso clearly goes back to that of the early Roman Republic five centuries before his time. Although he began the Civil War ostensibly as the defender of the *tribuni plebis*, no provision is made for these officials, nor is there any trace of veto power in local magistrates (except possibly a right to veto judicial decisions by a colleague or inferior in the minor cases in which they had jurisdiction). The duumvirs possess the domestic powers of the early consuls, and they are assisted by a college of aediles who seem to combine the functions of the Roman aediles and quaestors. Although Caesar had fought bitterly with the Roman Senate, he evidently believed in oligarchic government, for the local curia of Urso was supreme. Its members, chosen from the wealthy members of the community, held office for life and formed the sole deliberative body in the community. They easily dominated the magistrates, who held office for one year and were usually young men with no political experience. No provision was made for a popular assembly, and the sole trace of democracy was the right of the citizens to elect the magistrates; and even this power was probably transferred to the senate by the second century. In this constitution the fine system of checks and balances developed in republican Rome was swept away and an uncontrolled oligarchy was placed in power. The only restraint was that imposed by the limitations of the charter and the veto power possessed by a distant governor, whose political leanings undoubtedly favored oligarchic authority.

Unfortunately the constitution devised for Urso was regarded more or less as a political testament, and this model was followed by Augustus and his successors in their new creations as cities spread through the provinces. Everywhere democratic institutions were suppressed and the oligarchic principle became supreme.

The revenues of Urso were evidently derived from public lands assigned to the new city. Although half of the charter is lost, the portion preserved regulates the annual expenditures at least in part. Magistrates received no salary, and were in fact expected to contribute generously to municipal expenses. So far as the charter is preserved, the annual budget amounted to 24,000 sesterces (about \$1,000). Two-thirds of this sum was spent in salaries for civic employees. The highest annual salary went to the scribes, who received 1200 sesterces annually (or about \$48). The soothsayer and the flute-player had to struggle along on less. The flute-player received only 300 sesterces (about \$12). No provision was made for education, public works, or other items which would today be regarded as essential. Apparently most of these were provided through private generosity, either by some wealthy citizen or patron, or even by the Emperor himself. The remaining third of the budget was spent on games, and to these the magistrates had to contribute at least an equal amount from their own pockets. This was an important factor in limiting the choice of candidates for office to the wealthier members of the community.

Outwardly the picture of municipal life in the first century of the Empire is bright. Wealthy citizens were often public-spirited. Cities vied with one another in the splendor of their public buildings and games. There was rivalry for pre-eminence as the first city of the province. But in the Flavian period there are ominous signs that all was not well. In a charter of this period provision was made for lack of candidates in case citizens did not appear voluntarily for the magistracies. In the second century, the situation was even worse, for we now find the emperors sending out governors with special instructions to regulate the affairs of municipalities in their provinces, and imperial curators whose duty it was to care for those cities which were apparently incapable of managing their own affairs. These officials easily domi-

nated the local government and apparently usurped its power. There was a vast increase in the imperial civil service, which was reorganized at this period; and gradually the local governments surrendered their power and initiative in political matters to the central bureaucracy. In the third century the local authorities had become mere cogs in the administrative machinery of the Empire, and their sole function seems to have been limited to the collection of taxes. The *curiales*, or members of the local senate, were now bound to their office, which was hereditary and compulsory. Not only they, but artisans and merchants as well, were formed into guilds, and membership in these became compulsory. Tenants on estates were bound to their leaseholds in similar fashion.

While other factors played their part in this development of a caste system, we may justly accuse the oligarchic form of municipal government established by Caesar for a share in the responsibility. By this constitution the mass of the citizens in the Empire were denied political initiative or interest. They were surrounded by forces which they could neither direct nor control. Their oligarchic government was maintained in power by the imperial authority, and no evolution from within was possible. Since Caesar imposed no limitation on this oligarchic power, it undoubtedly used its privileged position to exploit the citizens. Their ruin involved not only the individual municipalities, but also that of the Empire itself.

HYMN TO HARMODIUS AND ARISTOGEITON

By FRANCES REUBELT
Tulsa, Oklahoma

(Adapted from the Greek of Alcaeus.)

My sword I shall entwine
With myrtle wreath divine
As did Harmodius and Aristogeiton
When they for freedom's sake
Had sworn an end to make
Of Athens' tyrants, and the deed claimed for their own.

Great souls, you are not gone!
You live forever on
Where throng heroic hosts in Islands of the Blest—
Those crowned for valorous deed,
The noble Diomedes,
Achilles, swift of foot, and all the glorious rest.

My sword my side shall wear
Entwined with myrtle fair
As did Harmodius, Aristogeiton, too,
When at Athene's feast,
With bright blades, drawn, released,
They braved disgrace and death, but tyranny they slew.

ON VOWING NOT TO CUT ONE'S HAIR UNTIL SOME OBJECT HAS BEEN ATTAINED

By EUGENE S. MCCARTNEY
University of Michigan

Periodically one reads in newspapers accounts of vows made by aggrieved persons not to have their hair cut until they have exacted vengeance or achieved some other ambition. Election-day bets often involve the hair or the beard. Almost every fall a few college football players resolve not to shave until they have scored a touchdown or won a victory. Three years ago a youthful aspirant for pugilistic honors vowed that he would not apply a razor to his beard until he had won the heavyweight championship of the world. Early in 1936 a newspaper published a picture of a profusely bearded

World War veteran who had sworn in 1932 that he would let his whiskers grow until he got his bonus. This method of showing determination is far from being a modern innovation. It flourished in the ancient world, in which it had a much grimmer significance.

Ancient vows often had bloodshed as their aim. On reaching manhood the Chatti vowed not to have hair or beard cut until they had slain an enemy (Tacitus, *Germania*, 31. 1). The custom of letting the hair grow as a reminder that vengeance had not yet been exacted must have existed among the Batavi, for when Claudius Civilis, a chieftain of that tribe, brought about the destruction of Roman legions at Vetera in 70 A.D. he cut off his hair, which he had allowed to grow after making a vow of enmity to the Roman people (Tacitus, *Historiae*, 4. 61).

Near the end of the sixth century, twenty thousand Saxons fell in a battle fought with the object of driving the Suabians from their country. The terrible losses made the six thousand survivors vindictive: *Illi quoque qui ex Saxonibus remanserant detestati sunt nullum se eorum barbam neque capillos incisurum nisi prius se de adversariis ulciscerentur* (Gregory of Tours, *Historia Francorum*, 5. 15; cf. Paulus Diaconus, *De Gestis Langobardorum*, 3. 7).

We are told by Suetonius (*Julius Caesar*, 67) that Julius Caesar, grief-stricken over the loss of his soldiers under Titurius Sabinus, neither cut his hair nor shaved his beard until he had inflicted punishment upon the enemy.

A vow that had remarkable consequences was made by Osiris. He gathered together a great army with the idea of visiting all races of mankind and teaching them how to cultivate the vine and sow wheat and barley. "And when all his preparations had been completed Osiris made a vow to the gods that he would let his hair grow until his return to Egypt and then made his way through Ethiopia; and this is the reason why this custom with regard to their [the Egyptians'] hair was observed until recent times, and why those who journeyed abroad let their hair grow until their return home" (Diodorus Siculus, 1. 18. 3, as translated in the Loeb Classical Library).

Another religious vow is recorded by Gregory of Tours (*Vitae Patrum*, 17. 5). He tells how a ship was overtaken by a storm as it was approaching Italy. The pagans aboard called upon Jupiter, Mercury, Minerva, and Venus, but the only Christian passenger exhorted them to pray to Saint Nicetius to intercede with God in their behalf. They heeded his words, whereupon the sea became calm and the ship sailed on in safety. The Christian then declared that he would not have his hair cut before he had presented himself to the Saint. When he paid his visit he had a rank growth of hair and beard (*caesariem barbamque prolixam efferens*).

Similar vows and oaths continued to be made down the centuries. There is a story that the scorn of a princess induced Harald I, the first king of Norway, to make a firm resolution: "This oath I make fast, and swear before that god who made me and rules over all things that never more will I cut my hair nor comb it, till I have gotten to me all Norway, with the scat therefor and the dues, and all rule thereover, or else I will die rather" (The Saga Library, Vol. III, p. 95).

In *La Pulzella Gaia* (ed. Pio Rajna, *Per Nozze Cassin-D'Ancona*, Florence, 1893) a remorseful knight determines to make a thorough search for the woman who had saved his life:

Mai barba nè capelli vo' tagliare,
Nè su tovaglia non mangerò adorna,
Se non racquistò la speranza mia;
Nè tornerà qui la persona mia.

Two or three additional examples from more remote parts of the world may be found in J. G. Frazer, *Taboo and the Perils of the Soul*, p. 262.

In antiquity disheveled hair and unkempt garments often

served as outward manifestations of grief, but we have seen that allowing the hair to grow might be a reminder of grievances to be redressed or of other objects to be accomplished. At present resolutions not to cut the hair are seldom more than foolish impulses. Whatever their purpose may be the practice has a long tradition behind it.

CICERONIAN TRIPLETS IN THE MANILIAN LAW

BY FRANCIS P. DONNELLY, S. J.

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Threes in composition is a trait of style exemplified often in Homer, where the hexameter line favored such use. The more diffuse style of oratory gave larger place to the trait. "That is the most suitable and perfect grace of style which consists of three members." (*Ad Herennium* 4, 19, 26.) Seneca in *Controversiae* 8, 25, 27 (Bursian, 1857, p. 259) declares that speakers in using the three-membered (*tricolis*) phrases care more for rhythm than for meaning. The term *tricolon* is found in Dionysius of Halicarnassus. (See Liddell & Scott for reference.) Cicero in his early style has some noticeable instances of threes. I quote in my edition of *Cicero's Milo* an elaborate example from *Pro Quinctio* (p. 99). More than thirty examples of threes are to be found in the *Milo*. See the index to *Cicero's Milo* (Bruce Co., Milwaukee & New York) and p. 242. The subject has also been treated in dissertations.

In his Manilian Law speech Cicero uses the triplets frequently with repetition, 13 (*tanta*), 15 (*neque ex*), 16 (*cum*), 16 (*quos*), 29 (*aut*), 32 (*cum*), 40 (*aut*), 46 (*tam*), 47 (*ad*), 50 (*ut*), 53 (*cum*), 54 (*non* and relatives), 56 (*una*), 60 (*non*), 60 (*idem*), 65 (relatives), 67 (relatives), 69 (*quicquid*), 70 (*neque*).

Besides these triplets made prominent by repeated words, there are others. Frequently places are in threes: 33 has three abroad and three in Italy; 34 has three; 35 two groups of threes. In 54 and 55 persons are in threes, and places in 64. Other less prominent triplets of single words or phrases occur in 11, 15, 20 (*bis*), 22, 35, 59, 66.

In some cases groups of six may be divided in three doublets or two triplets, as in 30, 32 (relatives), 36. In the enumeration of 61-62 of Pompey's unique precedents, the first three have *quam* with the infinitive and the second three have *quam* with *ut* and the subjunctive, where any difference in meaning is hard to detect. Perhaps the subjunctive construction makes the thought more prominent and better fits the order of climax in the adjectives which accompany the repeated *quid*.

In listing the triplets the most remarkable instances in 28 have been omitted. First of all, in the paragraph beginning *quis igitur*, these words are followed by *cujus adolescentia* and *quod genus*, dividing the whole paragraph into three sections. The first section is sub-divided by three clauses with *qui*, and the first of these is again divided into three couplets with repeated *atque*. The second *qui* clause has a division into two periods, containing two balanced phrases which may have been grouped in threes in delivery. The last *qui* clause has three noticeably balanced clauses with comparatives and repeated *quam*.

The second section of the paragraph, *cujus adolescentia*, has three antitheses with repetition of *non* and *sed*.

The third section, *quod denique*, contains the interlarded phrase, *mixtum*, etc., which is commonly bracketed as a gloss and of doubtful sense and Latinity. The easy division of the six into three couplets offers another reason for rejecting the gloss. Compare the parallel with 30 where the same wars are detailed with the substitution of *Sicilia* for *navale*. In 34 *Sicilia* is the first place in the catalog of naval exploits.

The last lines of the paragraph may be arranged in three groups of phrases, *varia . . . hostium, non . . . confectia, nullam . . . possit*. The first two groups divide easily into

two doublets and the last into a triplet, *nullam . . . declarant, in usu . . . militari, quae . . . possit*. There are then five triplets with anaphora or repetition and as many more possible through the pauses of the speaker and the balance of the phrases.

The style of the panegyric is always more ornate than the judicial or deliberative, and Cicero begins in 28 his praise of Pompey. The paragraph has unity of picture through the idea of schooling which is expressed in the echoing *scientia, scientiam, scientiam* and in half a dozen other school words. This ornateness appears perhaps excessive in print, but listeners have no time to advert to the art. The balance, the repetitions, the threes which do not put too much strain on the attention, all help to the clearness, especially necessary in the spoken word.

English oratory uses triplets also. In choosing examples for my *Persuasive Speech* (Kenedy & Sons, N. Y.), I was not in search of this trait and was much surprised on reading over the selections to find many instances of triplets. The first example, a paragraph from Webster (p. 3) ends in a triplet with repetition. The third example from Macaulay (p. 4) has in one paragraph three instances of triplets with repetition. A paragraph from O'Connell (p. 13) has three with repetition and three without. A paragraph of panegyric by Webster (p. 22) has two triplets with repetition and eight without repetition. Even apart from oratory, English does not disdain the triplets. In *Model English*, II, p. 122, (Allyn & Bacon) there is an expository paragraph from Newman, which on analysis discloses ten triplets, the last one having repetition. The emotional end of paragraphs is a favorite place, as might be expected, for repetition. In the first fifty paragraphs of *Persuasive Speech*, in the examples chosen to illustrate other features of oratory, ten end with triplets and repetition. This Ciceronian trait is then a characteristic of English oratory. For other parallels in style between Cicero's Manilian Law speech see *Principles of Jesuit Education In Practice* (Kenedy & Sons, N. Y.) pp. 132-144. *Persuasive Speech* has nearly a hundred references to *Manilian Law*, illustrating features of oratory parallel with English.

I add a tentative arrangement of *Pro Lege Maniliana* 28 into lines for *membra* (cola) and into barred phrases for *incisa* (commata):

Quis igitur hoc homine scientor | umquam aut fuit | aut esse debuit?
 Qui e ludo | atque e pueritiae disciplinis
 bello maximo | atque acerrimis hostibus
 ad patris exercitum | atque in militiae disciplinam
 profectus est
 qui extrema pueritia | miles in exercitu fuit | summi
 imperatoris
 ineunte adulescentia | maximi ipse exercitus | imperator
 qui saepius cum hoste confligit | quam quisquam cum
 inimico concertavit
 plura bella gessit | quam ceteri legerunt
 pluris provincias confecit | quam alii concupiverunt
 Cujus adulescentia ad scientiam rei militaris
 non alienis praeceptis sed suis imperiis
 non offensionibus belli sed victoriis
 non stipendiis sed triumphis est erudita
 Quod denique genus esse belli potest | in quo illum non
 exercuerit | fortuna rei publicae
 Civile Africanum | Transalpinum Hispaniense | servile
 navale bellum
 Varia et diversa genera | et bellorum et hostium | non
 solum gesta ab hoc uno sed etiam confecta
 Nullam rem esse declarant | in usu positam militari | quae
 huius viri scientiam fugere possit

THE JUNIOR CLASSICAL LEAGUE

By DOROTHY PARK LATTA

Director, American Classical League Service Bureau.

In 1935 the Junior Classical League was founded by the American Classical League for the students of the secondary schools of the United States. The response to this national organization has been immediate and amazing; so much so that the membership has grown from 500 to more than 4800 at the end of the last school year. The numbers are still growing and will continue to grow since it gives an outlet for the enthusiasm which students have for the study of the classics.

A request was sent out last spring for reports of the activities of the different chapters. The replies showed that the chapters continue the activities which clubs have carried on for many years as well as some which may prove new to many.

The members of the Chester, West Virginia, group undertook one project each which was to be placed on exhibit at the "open house" held at the end of the school term. At the initiation ceremony the certificates of membership were presented. Then all recited the pledge of the Junior Classical League, and the motto of the American Classical League, "*Vestra causa tota nostra est*."

The chapter at Norwalk, Connecticut, provides honorary membership in the Junior Classical League for all who wish to join after two years' study of Latin, and an active membership for those who wish to plan or participate in projects. They have edited a "first edition" of their semi-annual magazine in honor of the Augustan Bimillennium and participated in a State Latin Contest, among many other things.

The Connersville, Indiana, group entertained their parents so that they might know of their activities and meet their teacher. The Hobart, Indiana, members announced to the school that "Caesar's Army Marches on the Kalends of October." Wearing Roman dress and carrying torches, the chapter marched in formation to neighboring woods, pitched camp, and scouted for firewood, on which they cooked meat and baked bread.

The Junior Classical League of Saltsburg, Pennsylvania, makes yearbooks outlining the proposed activities for the year in the form of a scroll for each member. They also bought a page in the school annual to record the activities of the League. The Wenatchee, Washington, members had an interesting day for initiates who were considered worthy of admittance through the scanning of the flight of birds (shuttlecocks) by a Roman priest. This same group entertained former teachers and several of the school administrators at their Roman banquet. Money for their activities was raised by sales of candy at basketball games or other appropriate occasions. The members at Antigo, Washington, wrote letters in Latin to students in other lands.

One of the most important activities of the Junior Classical League is reflected in the statement on the membership card that the new member "covenants to hand on the torch of classical civilization in the modern world." The members of the League at the Horace Mann Junior High School in San Diego, California, discussed carefully how studying Latin might help anyone and how this knowledge might be given out to others. The Norwalk, Connecticut, group has done definite "missionary" work to convince junior high school pupils of the value of Latin. As a part of this work the Latin magazine published by the Junior Classical League group was sent to junior high school students as a stimulus to taking Latin.

I should like to close this short report by quoting from that of Miss Dorothy Harris of the Norwalk High School on the value of the Junior Classical League activities. "To summarize, the sponsor of the club feels that it is an excellent activity, in that it provides socialization in a department

criticized for being without much social value; it improves teacher-pupil relationship; it draws the favorable attention of parents and children (especially those whose courses are not yet planned); and it definitely increases creative thought and activity not only for the project at hand, but also for the future."

HAVE YOU TRIED THIS?

Ideas for American Education Week

Latin teachers might cooperate in the observance of American Education Week by preparing an "open house" or "exhibition day" for parents and friends of their students. The American Classical League Service Bureau has available an abundance of mimeographed material on "open house" in the Latin department. In addition we might cite some new ideas sent in recently by two Latin teachers. Sister Mary Jerome, of Marygrove College, Detroit, Mich., writes as follows concerning some features of a recent exhibit:

"The students taking Roman Politics devised a poster-chart showing how under Augustus the Principate absorbed the state by will of the people. The girls made a large triangle out of gold paper, in the center of which they mounted a picture of Augustus. Typed on slips of emerald green paper were the separate powers which were given him by the magistrates and the people. These were placed along one side of the triangle. On the other side were placed the powers given him by the Senate. We used eighteen on each side, and so worded and arranged them that the narrowest ones were on top, keeping the triangular effect prominent. As bases we used on one side 'Tribunician Power,' and on the other side 'Proconsular Power.' Our visitors were very much interested in this chart."

Another chart was entitled "Roman Life in Horace." The chart proper was black. In the center, on a circle of green paper, were printed the words of the title of the chart. From this circle lines were run out to various smaller circles, each of a different color, and each bearing some such legend as "Religion," "Travel," "Books," etc., with a reference to particular passages in Horace.

One chart bore reproductions, in color, of the coats-of-arms of the Catholic bishops of the United States. Another, entitled "Vergil, Prophet of the Dawn," was in the form of a rising sun labelled "Vergil," with rays labelled "Unselfish Love," "Life After Death," "Trust in Divine Providence," etc. Still other charts were picturizations of the ideas in Conway's "Architecture of the *Aeneid*" and F. G. Moore's "Haste and Waste in Translation."

The same college produced, as part of its exhibit program, an interesting radio broadcast in the form of a conversation among students about the Augustan Bimillennium.

Miss Lillian Corrigan, of Hunter College High School, wrote the following jingle for Latin students to sing to their parents on an "open house" day. It can be sung to the "Heigh-ho" tune from the motion picture, "Snow White and the Seven Dwarfs."

Salvet', salvet', carae matres salvet',
O mothers dear, we're glad you're here,
Salvet', salvet'!

Salvet', salvet', cari patres, salvet',
O fathers dear, we're glad you're here,
Salvet', salvet'!

A Thanksgiving Day Program in the Latin Club

Miss Lunette G. Havens, of Warren, Pa., devised a "harvest festival" for the Thanksgiving program of her Latin club. She placed her desk against the blackboard in the front of the room to serve as an altar. At the sides the students arranged corn stalks, and overhead they arranged colorful autumn leaves. On the altar were placed candles

and a dish of incense. The members of the club had brought gifts of vegetables and cereals for the poor of the community. Only articles which the Romans knew as foodstuffs were allowed. As the roll was called, each pupil brought up his offering, and wrote upon the board the Latin name for it. (A committee, set to work beforehand, had seen to it that the right objects and Latin names had been obtained.) Next came the literary program. A pupil read an original poem expressing thanks to Ceres for her gifts to mankind. One of the classes presented a dramatization of the story of Ceres and Proserpina, as given in Gray and Jenkins' *Latin for Today—Second Year Course*. An original poem about autumn, containing classical references, was read. Finally, the whole club sang a Latin version of "America, the Beautiful."

VERSE-WRITING CONTEST

During the school year 1937-38, THE CLASSICAL OUTLOOK conducted a verse-writing contest for high school and college students, and the winning poems were published in the May, 1938, issue. This contest proved to be so popular and so productive of excellent results that it has been decided to conduct a similar contest during the current academic year. Any high school or college student may enter the contest, provided that he is *this year* studying Latin, Greek, or classics under a teacher who is a member of the American Classical League. The reward will be publication in the May issue of THE CLASSICAL OUTLOOK. Manuscripts must be typewritten, on one side of the paper only. They must bear the name of the student, of his high school or college, and of his Latin or Greek teacher. The verse may be in English, Latin, or Greek; the theme must be drawn from classical literature or classical antiquity, in the broadest sense of the term. The poems must be entirely original—not translations of passages from ancient authors. No manuscripts will be returned; and the winning verses are to become the property of the American Classical League. Two poems will be published in THE CLASSICAL OUTLOOK—that judged best in the high school division, and that judged best in the college division. The decision of the editorial board of THE CLASSICAL OUTLOOK shall be final. Manuscripts will be received at any time up to April 1, 1939.—L.B.L.

BOOK NOTES

Latin First Year. By R. V. D. Magoffin and M. Y. Henry. Pp. xiii + 433. New York: Silver Burdett Co., 1938. \$1.48 with discount to teachers.

A revision of the first year text brought out several years ago, vivified by the addition of eight full-page color plates. These clear plates include scenes from Roman life, myths, a view of Rome and others.—D.P.L.

Latin Second Year. By L. G. Berry and J. L. Lee. Pp. xvi + 442. New York: Silver Burdett Co., 1938. \$1.80 with discount to teachers.

Eight full page pictures in color have also been added to this well-known text. They include scenes from Roman life, the painting of Aurora and two facsimile pages from early printed books. At the back has been added a section of eight pages devoted to prose exercises illustrating various grammatical forms and principles.—D.P.L.

The Road to Latin. By H. M. Chestnutt, M. W. Olivenbaum, N. P. Rosebaugh. Pp. xvi + 550. Philadelphia: The John C. Winston Co., 1938. \$1.40.

To the former edition have been added at the chapter-ends Latin proverbs, word derivation, interesting additional notes on the material in a chapter, vocabulary exercises, etc. At the back of the book five pages of review have been added in the form of completion, identification, and translation exercises.—D.P.L.

The Mediterranean World in Ancient Times. By Eva Matthews Sanford. New York: The Ronald Press Co., 1938. Pp. xxi + 618. \$4.50.

A first-class textbook for college work in ancient history. The results of recent excavations have been summarized and coordinated, and a "cross-section" treatment has been substituted for the old "pigeon-holes" of Egyptian History, Greek History, etc., wherever this is possible. Chronological tables, good reading lists and maps, fine printing, superb illustrations.—L.B.L.

Examination Questions in Latin and Greek: Seventh Series, 1931-35. College Entrance Examination Board. Boston: Ginn & Co. Pp. 127. 55c.

Examinations for students offering two, three, or four years of Latin, and for students offering two or three years of Greek.—L.B.L.

NEWS AND ANNOUNCEMENTS

Miss Belmira E. Tavares, of the James M. Morton Junior High School, Fall River, Mass., reports a Latin assembly program in which the feature number was the dramatization of the story of the "Three Bears," in a Latin version made by a ninth-grade pupil.

Among Latin teachers who report a marked improvement in Latin enrollment is Miss Lucile McIntyre, of the High School at Walla Walla, Wash. Her beginning Latin classes show an increase of sixty over the enrollment of last year. The same high school staged a Roman banquet last spring, with ninety guests, all in costume.

Pi Lambda Theta, national association for women in education, announces that it will give several awards of \$250 each for outstanding research studies in educational problems by women. Further information may be obtained from Dr. Marion Anderson, c/o Ginn & Co., Boston, Mass.

The Advertising Department of the Macmillan Company, 60 Fifth Avenue, New York City, has a set of three illustrated, colorful posters on the Roman family, the Roman soldier, and the Roman house. These posters constitute a review of the words frequently used in connection with these subjects. One set to each teacher is available free from the above address.

The well-known painting, "A Reading from Homer," by Alma-Tadema is now reproduced in color in a print approximately 3x5 inches. It may be secured from Art Education, Inc., 35 W. 34th Street, New York City, for one cent.

In The Modern Language Journal for May, 1938, pages 646-7, appears a quotation which will prove of great interest to teachers of the classics. It is a condensation of part of an address by Herbert Hoover before the Modern Language Association of Central and Northern California on April 16, 1938. Mr. Hoover stresses the value of the study of Latin and Greek, even for a very short period, in giving an appreciation of modern social and political problems, the meaning of words, and the beauty of literature.

A ROMAN WALL CALENDAR

The Service Bureau has had so many requests for a Roman calendar that one will be printed if the demand warrants it. The projected calendar will be in colors. It will have the added feature of being 14" x 22" with large numerals clearly visible from any point in the classroom. You are asked to make your reservation for a copy before December 1st. The price will be 75c a copy.

CHRISTMAS CARD

The American Classical League Service Bureau has printed a new Christmas card containing an original etching of a winged victory and a greeting in Latin. This attractive card is printed in sepia on fine paper with envelope to

match. The prices are 10 for 60c; 25 for \$1.25; 50 for \$2.25; 100 for \$4.00. As an added convenience the Bureau will print your name on the cards on orders of 25 or more without charge. On orders of less than 25, an additional charge of 25c will be made for printing names.

AMERICAN CLASSICAL LEAGUE SERVICE BUREAU

DOROTHY PARK LATTA, *Director*

The American Classical League Service Bureau has for sale the following material previously published on the teaching of Cicero. Catalogue published in 1935, but kept up to date, is available for 20c postpaid.

1. A summary of points to be remembered in regard to the government of Rome in the time of Cicero. 10c.
30. Catiline's Defiance. Selection from a dramatic poem by George Croly. 5c.
33. A debate for the Cicero class. Resolved: That Catiline was justified. 10c.
80. Background for the teacher. A list of articles in various periodicals dealing with Cicero. (Brought up to date.) 10c.
82. A simple account of legal procedure in a Roman court. Suitable for study with *Pro Archia*. 10c.
101. A debate for the Cicero class. Resolved: That Cicero was courageous, sincere, and patriotic. 10c.
104. Roman oratory. Some quotations from Cicero's *Brutus*, *De Oratore*, etc. 10c.
109. A meeting of the Senate. 10c.
110. A defense of Catiline. A quotation from Beesly's *Catiline, Clodius, and Tiberius*. 10c.
116. Developing Historical Background. For study with the *Manilian Law*. 10c.
147. Devices for teaching special parts of Cicero's orations. 10c.
159. Social problems in Cicero's time. 10c.
191. How to study your Cicero lesson. 10c.
198. A true-false test for Comprehension of *Pro Archia*, III. 5c.
219. The ethical content of the Catilinarian Orations 1, 3, and 4. 10c.
220. Some ideas regarding citizenship to be found in the four orations against Catiline. 10c.
300. A Roman evening with a Cicero class. A dramatization in Latin. 10c.
335. Catiline's last battle. A passage for sight reading, from Sallust, *Catiline*, LVII-LXI. 10c.
409. The cultural possibilities of Cicero's orations. 10c.
463. Elections and voting among the Romans. 10c.
486. A multiple-response and a true-false test on Cicero's orations against Catiline. 10c.
516. Cicero and modern politics. 10c.
529. Character building through the medium of Latin literature. A project based on Cicero's philosophical writings. 10c.
531. *Sentina rei publicae*: Campaign issues, 63 B.C. A study of Catiline, the Liberal. 10c.
548. Contracts for third-year Latin. Suggested readings in Latin on topics for outside work. 10c.

Supplements

19. Notes on the first Catilinarian oration. 10c.
21. Quotations from Cicero's letters which throw light on the writer's personality. 10c.
24. The value of the classics in training for citizenship. 10c.
28. Marcus Tullius Cicero—Citizen. 10c.
33. Dramatic incidents in Caesar and Cicero. 10c.

Bulletin

- XXIV. The Writing on the Wall. An illustrated booklet showing election notices, etc. 45c.